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The Daily Life of Jaina Saints.*

THE Daily Life of the saint is characterised by extreme simplicity. He rises early in the morning and engages himself in the performance of the *samayika*. This takes him something like two hours and a half to perform, after which he sits down for the *svadhyaya* (reading) of the Scripture of Truth. He rises from this about 9 o'clock, and then proceeds to attend to the calls of nature. At about the breakfast time (about ten o'clock) he reaches the quarters of the pious householders, except when he be fasting, in which case he does not stir out from his place. The food taken, he returns straight to his place and sits down to the midday *samayika*, spending, if possible, six *gharis* (=144 minutes) thereon, but in any case not less than a third of that period. The afternoon is spent in the performance of the six essentials of the saintly life, obeisance, adoration, penance, *samayika*, and the like. If there be any people present who desire to hear the *dharmic* (religious) discourse, he propounds the truth to them, otherwise he utilises the remaining time for study (*svadhyaya*) of the Scriptural Text, or in maintaining *samata* (equanimous feeling). In the evening the *samayika* is again performed about the time of the sunset, and the duration is the same as before, namely two *gharis* for the least meritorious,

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four for the middling, and six for the best. The *sadhu* sleeps only after midnight.

Twice daily, that is, in the morning at sunrise, and in the evening, at sunset, the *sadhu* will purify his seat to remove from it whatever insects may have crept on to it. During the day also he will carefully and tenderly remove from his seat, person, and the permissible articles that he keeps, all forms of insect life that may be there. He is governed by disciplinary rules in every matter that pertains to his living, and will not violate them in any manner. The time for food, according to the Scripture, is the period commencing at three *gharis* after sunrise and ending at three *gharis* (a *ghari*=24 minutes) before sunset, though usually the time of the householder's morning meal is selected by the saint for his own. The *sadhu* refrains from walking during the night, or when he is unable to see the path before him clearly.

The saint does not stay at a small place more than one night, and not more than five days in a town, except in the rainy season when he will remain for four months (from the end of the month of Asarh to the end of the month of Kartik) in one place. He will not take food or water except in the prescribed manner, and keeps no store of anything by him. The water in his gourd is not meant for drinking, but only for the purposes of bodily purification, and it must be pure (sterilized) water, free from any kind of life. If thirst overtake him on a hot summer day, he must learn to combat it as best as he can. He can only have a drink of water at the householder's place, in the prescribed manner when taking his food. The saint, of course, wears no shoes, and does not travel in any kind of conveyances.

The saint's rules for sleeping are simple: he longs in the end to destroy the liability to sleep altogether, but till this is attained he lies down to sleep for a few hours after midnight. At any other time of the day or night he will not indulge in sleep. He sleeps on either side, stretched out or slightly bent, but he does not turn over during the night from one side to the other. His bed consisis of bare earth, a slab of stone, a mat of straw, or a block of wood. If he spend his night in a *bastika* (a

deserted or uninhabited place outside the inhabited area) he will look out for forty-six kinds of faults which are similar in nature to the forty-six faults that are to be avoided with reference to food, and also the one termed *adhah karma.* Of these it is only necessary to enumerate the first sixteen and the first ten out of the last fourteen, the rest differing in no way from the corresponding faults with reference to food, and involving no difficulty in their application to a *bastika.* They have been enumerated in connection with the taking of food.*

1. The *uddesa dosa* occurs when a *bastika* is purposely built for the use of saints and pseudo saints.

2. The *adhyadhi dosa* signifies the erection of an extra room, or place, for the use of saints when one is building a house for one self.

3. The *puti dosa* consists in the mixing up of the material for the erection of a *bastika* for saints with the material with which one's own house is to be built.

4. The *misra dosa* is the setting apart of a place originally intended for the use of the ordinary people and pseudo saints.

5. The *sthapita dosa* is the setting apart of a house after its building for the use of saints.

6. The *prabhritaka dosa* is the offering of the *bastika* by first sweeping and dusting it on the arrival of the saint.

7. The *praduskara dosa,* is the making of make-shift arrangements (opening up of the roof, making holes in the walls, the lighting of a lamp) to let in light.

8. The *sachittakrita dosa* is the purchasing of the *bastika* in exchange for live stock, for the use of saints.

9. The *achittakrita dasa* is purchasing it with grain, sugar and such other lifeless things, for the use of saints.

10. The *pramisra dosa* is its acquisition for saints' use by borrowing the money.

11. The *parivartana dosa* is taking the loan of a *bastika* for the use of the saint by placing one's own house at the disposal of its owner temporarily.

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* See "Sannyasa Dharma", pp. 103 to 107.

12. The *abhighata dosa* consists in using the material intended for the building of the walls etc. of one's own residence for the *bastika*.

13. The *anacharita dasa* occurs when the material is brought from a distant village, for building a bastika for saints.

14. The *sthagita* or *udbhinna dosa* is the offering of a place by opening up a bricked or walled passage, or an otherwise closed door.

15. The *achhedya dosa* is the securing of a *bastika* belonging to another by putting him in fear of the displeasure of the king, the minister and the like.

16. The *anisristi dosa* occurs when a *bastika* is offered by a minor, or a servant, or by one not having authority over the place.

33. The *sankita dosa* lies in accepting the use of a *basttka* when the mind is in doubt as to whether it is or is not free from any of the prescribed defects.

34. The *mrakshita dosa* arises when the place has been freshly painted or plastered over.

35. The *nikshipta dosa* occurs when it contains living beings and organisms (green vegetables and the like) placed under blocks of wood etc.

36. The *pihita dosa* arises when it has been offered after the removal of living things or organisms (green vegetables etc.).

37. The *vyavaharana dosa* arises when it can be approached by trading on piles of wood, clothes, brambles and the like.

38. The *dayaka dosa* occurs when it is given by a person who is insane, possessed, in mourning, intoxicated, or an eunuch.

39. The *unmisra dosa* arises when it abounds in ants and the like.

40. The *aparinati dosa* occurs when it has not been in use for a long time, so that insects may have gathered about its passages.

41. The *lipta dosa* occurs when it is besmeared with such things as oil, sugar, and the like.

42. The *parityajana dosa* is caused when the place is too big for the use of a saint.

The description of the remaining faults in connection with the use of a *bastika* will be found adequately described among the forty-six faults pertaining to food.

The saint must not seek but should avoid the company of the opposite sex, as far as possible, since that is prone to excite sexual lust in his heart. Even when a female saint has to speak to him, he will allow her to do so from a distance of five cubits if he be an *acharya* (the head or leader of saints), of six cubits, if an *upadhyaya* (the learned preacher of the saints), and of seven cubits, if an ordinary saint. The conversation will, in all cases, be confined to the purposes of the *dharma* (religion) or *sangha* (those who practise the *dharma*) or of the community of saints.

The saint's rules forbid his saluting any one engaged in worldly activities. He salutes only his own leaders and the Tirthamkaras and Siddhas (the Liberated Ones). The proper mode of saluting a saint is to say "*namostu*" which means "I bow to thee." The saint's acknowledgment varies with the individual. In acknowledging the salutation of an advanced householder such as a *brahmachari* or one on the eleventh *pratima* (step in the householder's path of progress) he will say "*karmakshayostu*" (may thine *karmas* be destroyed); to an ordinary householder following the right path, he will say "*dharma virdhirastu*" may there be increase of thy merit) or "*subhamastu*" (may thy life be auspicious) or "*santirastu*" (may thou obtain peace), but to a low-caste man devoid of *dharma* (Right Faith) he will say "*papamkshayostu*" (may thy sins, i.e. demerit, be destroyed). "Dharma labha" (may you obtain *dharma*) is the formula of acknowledgment for men of the higher castes under similar circumstances. When a saint salutes his *acharya*, he simply says "O Master! I salute thee" (*namostu*).

The newly-ordained *sadhu* should attach himself to a *sangha*, (company) of saints, as far as possible. The reason for this is

that it is easier to go wrong when by one self than when in the company of the righteous. Besides, there may be occasions when one does not know precisely what is the line of conduct to be followed in a given case. He can then obtain the advice of the others who are better qualified to speak on the subject. For confession also one requires a leader of great experience to fix the nature of the penance due, before absolution can be deemed to have been obtained.

Jaina saints should not stay in a locality where the passions are easily excited, where respect is not shown to the pious and the good, where people are grossly ignorant, where temptations are many and numerous, where gaily-dressed females are prominent everywhere, where there is much discontent and where they themselves have to face much trouble. Similarly, the place where there is anarchy, or where the king is unjust, where it is difficult to obtain food, where the people are not interested in *dharma* or the adoption of the saintly life, and where *samyama* (self-control) is interfered with, is not to be approached by the ascetics.

The saint should avoid transgressions, partial and entire, of his vows and be ever eager to work off his sins by means of confession and suitable penance. The partial transgressions of vows are variously termed *atikarma*, *vyatikarma*, and *atichara* and their entire violation is *anachara*. More particularly,

Atikarma is the intention to transgress, *i.e.*, the entertainment of desire for sense-indulgence ;

Vyatikarma is the preparation for the act of sense-indulgence;

Atichara is the qualified or partial indulgence in opposition to the purport of the vow ; and

Anachara is the direct and complete violation of its sanctity.

The saint must avoid these transgressions as far as possible, and if a fault is committed he should at once purge out its poison by means of the necessary penance. The true saint is endowed with eighteen thousand excellent virtues which may

be enumerated as follows: he practices three kinds of controls, bodily, vocal, and mental; he observes these in all the three possible forms, namely, *krita* (the actual commission of an act), *karita* (abetment), and *anumodand* (subsequent encouragement of the act); he controls all the four kinds of physical cravings or instincts, namely, hunger, fear, sex-passion, and the love of possession, which are allied to the five senses. In this way he refrains from injuring ten kinds of living beings namely, (1—4 four kinds of souls that have bodies of one element only, (5) vegetable-bodied or group souls, (6) one-sensed life, (7) two-sensed life, (8) three-sensed life, (9) four-sensed life, and (10) five-sensed life), by practising the ten most excellent forms of *dharma*, forgiveness, humility and the like. We thus have—

$$3 \times 3 \times 4 \times 5 \times 10 \times 10 = 18{,}000.$$

These are the general virtues of saintly life; their subdivisions are as many as 8,400,000 from one standpoint of view, though probably beyond calculation in all their aspects.

These are practically all the rules that apply to a saint and control his conduct. The *aryaka* (nun) follows the same rules as far as practicable. The female saints are specially enjoined to keep together, under the order and leadership of some advanced nun. The *aryaka* does not visit the house of a layman alone or without purpose. She is allowed a single robe which is to cover her entire body, from head to foot. In all other respects she conducts herself as a saint of the opposite sex. The *aryaka* is not qualified, as such, to aspire for the *pandita-pandita* 'death,' but she expects to reach it, from a male body, in a subsequent incarnation. The reason for this is to be found in the fact that a female body is not like a male body in all respects, so that salvation is not possible for a female from the female form. Short of this, however, there is no other difference between the two, the male saint and the *aryaka* (nun), and the latter obtains heaven as the result of her asceticism, when, destroying the liability to be re-born in the female form, she appears in the heavenly regions in the male body of a *deva* (a resident of the heavenly regions). In her subsequent re-birth amongst men she will retain the male sex, and will then

be qualified for salvation through the *pandita-pandita* mode of passage from 'death' to Life Eternal in Nirvana. The *aryaka* sits down to take her food, but in other respects follows the rules by which saints of the opposite sex are governed.

Sakdalputra Shravak and ourselves.

NOW, once upon a time in the bright days of Jainism there was a king named Jit Shatru, who ruled over Palaspur. In his Kingdom there lived a pot-maker named Sakdal. I must tell you that Sakdal was one of the best Jain laymen that ever lived. All he wanted was to be good.

My Jain brothers to day will be surprised to read that a pot maker was once a Jain Shrawak, but if they will read their Shastras carefully, they will find that Jainism is not the monopoly of any class. It is an universal religion, and embraces within itself all those who believe in Ahinsa, Vishava Prem and Tyag.

This Sakdal had amassed a great wealth which comes to about sixty crores of rupees. I fear, my brothers might not again stand aghast a pot-maker and sixty crores of rupees! yes! 'Sixty crores of rupees. Bharatvarsha of Sakdal's days was not so poor as it is to day. She never exported raw materials and took manufactured ones from outside as it does to-day. It had a large export of manufactured articles, and there is no surprise that Sakdal was so rich. There are tobacco merchants and bamboo merchants in America to-day, who are even richer than Sakdal.

Sakdal had about five hundred shops of earthern ware in different parts of the country and a large number of servants worked under him. He commanded a respectable position in the Jain Community of Shrawaks. But what about the descendents of Shakdal Putra to-day? They are filthy, half naked, uncivilised creatures, devoid of all religious benefits. They can not enter our temples !! They can not worship our Lord !!

Ah! the tyranny, we have closed all doors of *Moksha* for them. They are not only morally degraded, but are also materially degenerated, and socially out-casted. Hindu Society and with it the Jains call them the Sudras !! But who are these Sudras. They are as much followers of Rikhab and Mahavir as the so called Jains of to-day, even greater and dearer to the heart of the Lord. But we do not seem to realise that, otherwise, how, there could be six crores of untouchables, and eight crores of so called depressed classes people in this Land of Mahavir and Buddha. Is it not a blot on the bright chapters and bright days of Jainism? How such a thing could be possible in this Land of Mahavir? The utter ignorance, the idleness and selfishness of the present day Jains can only be held responsible for this.

The Jain Community is one of the richest in India. The Christians who are foreigners, and hostile to our ideals and aspirations have organised one hundred and thirty seven Salvation Army quarters in India, they have sent eighteen thousand seven hundred and seventy six *padris* to this country; they have sent fourteen hundred doctors, who have started four hundred hospitals; They have started ninety nine printing presses; They are running fifty newspapers, and have started fifty colleges and six hundred and ten schools. You will perhaps ask me, what for? This is all to deprive us of fourteen crores of these so called depressed and Achut brothers of ours. Will the Jains also in whose body there constantly runs the blood of Ahinsa rise to the occasion, and extend their hands of love and embrace these people. I will appeal to them in the name of our Lord to cease to look upon these people with the eye of Hikarat. The Jains will make a great name in the future history of India, if they could play their part in the name of the Lord to better the lot of these poor people.

In this way they will also be increasing their population, which forms a negligible minority (·2) of the population of India. May I request my brothers to start a mission for the service of these long forgotten brothers. We have slept for long; We have quarreled amongst us for long; We have

dishonoured the name of our Lord for long. Let us come out from the darkness into light and glorify the name of our Lord again. This will require a lot of broad mindedness and self sacrifice on our part; and we will have to give up our rudhis *and* rusms, which have crept into our society and are devouring us every day. Thus only we would be entitled to be called true Jains. My brothers ! Cease to call a brother, a Sudra or Achut because he follows a low profession. Mahavir does not take account of profession but of Karma, otherwise how could Sakdalputra become a Shravak.

BEHARI LAL BORDIA, B.A.

JAINISM AND CHRISTIANITY.

[The following is a brief summary of the lecture delivered by Vidya Varidhi Champat Rai Jain, Bar-at-law at the Jaina Young Men's Association in Madras on the 30th November 1929].

Jainism is a Science of the liberation of the soul. It is being taught to the world from time to time by Omniscient Beings or Tirthankaras who teach the Truth and nothing but the Truth. While Jainism teaches the Whole Truth in plain and direct language, the other religions teach the truth only partially and in a figurative language. From my study of the several religious, I am glad to find that the truths taught by Jainism are also contained in them but they are buried deep under allegories. To know the truth we have to study the allegory and interpret it. You will be surprised to know that Christianity, though it is not an Indian Religion, teaches the same truths as Jainism almost word for word. I shall read to you some passages from my book "Glimpses of a hidden science in the Original Christian teachings" to show the striking resemblance between the teachings of Jainism and Christianity.

1. **Immortality of the Soul.**

a. "Neither can they die anymore." Luke, XX, 36.

b. "The last enemy *that* shall be destroyed *is* death......" 1. Cor., XV. 26.

2. **Soul not a part of another being e.g., a God.**

a. "But it is not as a portion of God that the spirit is in each of us........." P. 273.

b. "But God has no natural relation to us,.........neither on the supposition of His having made us of nothing, nor on that of having formed us from matter; *neither portions of himself nor ....his children.* (Clement Vol. 2) A. N. Lib. Vol. XII. P. 45.

3. **Nature of Knowledge and its extent.**

a. "Ye are the light of the world." Matt. V, 14.

b. "In whom are hid all the treasures of wisdom and knowledge,"— Ephesians iii. 4.

c. ".........For its (the Souls') knowledge of these things does not come to it from without but it rather sets out these things, as it were, with the adornment of its own thoughts."— Gregory Thaumaturgus. A. N. Lib. Vol. XX. p. 117.

4. **The Soul is blissful by nature.**

a. "But the fruit of spirit is.........joy, peace"—Gal., V. 22.

b. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." — Isaiah, XXV, 10.

5. **The Divinity of the Soul.**

a. "And know ye not that ye are the temple of God and *that* the spirit of God dwelleth in you." — 1 Cor. III, 16.

b. "I said, ye are gods." — John X. 34.

c. "Behold, the Kingdom of God is within you."—Luke, XVII. 21.

6. **All souls of like nature.**

a. "Ye are the sons of the living God."—Hosea. 1. 10.

b. "because as he is, so are we in this world."— I John, IV. 17.

c. ...."for souls themselves, by themselves are equal. *Souls are neither male or female* when they "no longer marry nor are given in marriage." Clement Vol. 2 (A. N. Lib. Vol. XII. p. 362.).

7. Physical body (embodiment in matter) the cause of trouble.

".........flesh.........separates and limits the knowledge of those that are spiritual.........for souls themselves by themselves are equal." A. N. Lib. Vol. XII. p. 362.

b. "For bound in this earthly body we apprehend the objects of sense by means of the body."—Ibid p. 224.

8. The body is separated from the soul in salvation.

a. "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed,......For this corruptible must put on incorruption, and this mortal *must* put on immortality so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I. Cor. XV. 50—54

b. "The Saviour himself enjoins. 'watch' as much as to say 'study how to live and endeavour to separate the soul from the body '......" Clement Vol. 2. p. 284.

9. Desire for worldly pleasures is the cause of trouble.

a. "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live."—Romans viii 13.

b. "But to be carnally minded is death"—Romans, viii 6.

c. "Love not the world, neither the things *that are* in the world."—I John, ii 15.

d. " And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—Matt. XIX. 29.

10. **The path of progress is threefold.**

a. " I am the way, the truth, and the life"—John XIV. 6. Here the way stands for Right Faith, the truth for Right Knowledge and the life for the proper mode of living or Right Conduct.

The following quotation is still more striking.

b. "Right Faith is......a comprehensive knowledge of the essentials ; and knowledge is the strong and sure demonstration of what is received by faith, built upon faith......conveying the soul on to infallibility, *science*, and comprehension......the first saving change is that from heathanism to faith......and the second that from faith to knowledge. And the latter terminating in love, thereafter gives the loving to the loved.—A. N. Lib XII. (Clement, 2.) p. 447—448.

c. " Love is the keeping of commandments which leads to Knowledge. And the keeping of them is the establishment of commandments from which immortality results."—Ibid p. 375.

11. **Deification the result of right action.**

a. "Knowledge is......followed by practical wisdom, and practical wisdom by self-control; for it may be said that practical wisdom is divine knowledge, and exists in those who are deified." A. N. Lib. XII. p. 378.

12. **The effect of Deification.**

a. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation XXI. 4.

b. " In the soul *the pain is gone, but the good remains ; and the sweet is left, but the base wiped away.* For there are two qualities characteristic of each soul, by which is known that which is glorified, and that which is condemned." A. N. Lib. Vol. XII. p. 364.

c. "...........restoration to the everlasting contemplation and they are called by the appellation of Gods." Ibid. p. 447.

13. **The Exellence of the condition of the saved ones.**

" For the incorruptible nature is not the subject of generation : it grows not, sleeps not, hungers not, thirsts not, is not wearied, suffereth not, dies not, is not pierced by nails and spears, sweats not, drops not with blood. Of such kind are the natures of the angels and of souls *released from the body.* For ....these are of another kind, and different from these creatures of our world, which are visible and perishing.'. Hippolytus Vol. II, p. 88.

This corresponds mostly to the Jaina account of the 18 blemishes from which every Perfect Soul is free.

14. **The Eternity of the condition of Liberation.**

a. "...........and they shall reign for ever and ever." Rev. XII. 5.

b. "........his dominion is an everlasting dominion, which shall not pass away, and his Kingdom *that* which shall not be destroyed."—Daniel, VII. 14.

15. **Not all shall be saved.**

Jainism teaches that the souls are of two kinds, *Bhavyas* and *Abhavyas.* Bhavyas are capable of attaining salvation whereas the Abhavyas are not. Christianity also believes in such souls.

a. "........many be called but few chosen." Matt. XX. 16.

b. " Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Romans, IX 27.

c. "........for many will seek to enter in, and shall not be able."—Luke, XIII. 24.

Gentlemen ! You have seen now how the fundamental teachings of Jainism and Christianity are identically the same It is the work of educated Jains to study their own religion first and then the other religions also and show to the world how the self-same Truth has been taught fully and plainly by the one and partially and allegorically by the others.

The All-India Jain Association.

(Proposals for the revision of the Constitution.)

A friend of the Association writes as follows :—

The Association shall be known in future by one name only viz.. the All-India Jain Association instead of by its present two names viz., the All-India Jain Association and Bharat Jain Mahamandal.

In order that prompt attention may be given in future to all matters tended to promote the best interests of the Jain Community at large, the Association shall have the following three main sections, each in charge of a Secretary with their aims and objects as follows :—

I. Communal Section.

(1) To safeguard the interests of the Jain Community as an Important Religious Minority by securing due representation for the Jains in all Legislative, District, Municipal, Educational and other public bodies of the country.

(2) To secure due representation of the Jain Community as an Important Religious Minority in the public services of the state.

(3) To safeguard the interests of the Jain Community in Economic, Religious, Social, and other Inter-Communal matters,

II. Literary Section.

(1) To Co-ordinate the activities of the various Jain Literary institutions scattered all over the country in pursuance of such common objects as may be mutually agreed upon between the accredited representatives of the said Literary institutions of three sects.

(2) To undertake the transliteration or publication or both of the sacred Jain books of the three sects, if separate funds are provided by the members of the particular sect desiring the transliteration or publication.

III. Social Section.

(1) To pay special attention to the promotion of physical culture among the youths of the Community by encouraging

the establishment of Viyayamshalas (gymnasiums) or out-door Sports Clubs or both, according to local conditions.

(2) To improve economic condition of the Jains, by encouraging the establishment of Co-operative banks and Societies.

(3) To take up such other matters of general importance as may promote the well-being of the community at large.

Every Jain above the age of 21 years and subscribing to the above aims, will be entitled to become a member of the Association or of any particular section of the Association in which he may be interested.

The Association shall have Provincial and District Branches as well.

It shall be binding upon the Provincial and District Branch Associations to accept the aforesaid Constitution of the Central Association, but they shall have full discretion to take up any other work of the Community they may deem necessary.

Memorandum of Reasons.

In revising the Constitution of the All India Jain Association in the manner indicated above, we must first of all make it clear that we have all along kept in view the one main point, that only such items should be included in the Constitution of the Central Association, as are likely to secure complete unanimity of all sects of the Jains, and to discard such items, however, beneficial they may be in themselves, as are likely to bring forth the least antipathy from any section of the Jains but at the same time giving full discretion to the Provincial and District Branch Associations to make any additions of any kinds in adopting the aforesaid Constitution of the Central Association, as they may deem necessary, and this we consider, shall be the basis of all real unity.

From this view point, we shall briefly state our reasons for the above Constitution.

I. Communal Section.

We do not consider it advisable, at present, for the Association, to concern with the question of the form of Govt; on their

own responsibility, as like all other communities, we cannot secure complete unanimity of all Jains on this point. But whatever may be the form of the future Govt: of India, the All-India Jain Association shall confine its activities to safeguarding the Communal Rights of the Jain Community in the future Constitution of India.

This subject has been thoroughly dealt with by Mr, Adishwar Lal Jain in his letter published in the Special Supplement to *the Jain Gazette*, copies of which can be obtained on application to the Manager, Jain Gazette, No. 436, Mint Street, Madras.

II. Literary Section.

We have cautiously avoided the use of the term 'Propagation of religion' from the Constitution of the Central Association, as we know full well that by retaining it we can never secure unanimity of the three sects without which our entire scheme would be upset.

Education is not specifically mentioned in the programme of the Central Association, as this being a transferred Provincial subject in the Constitution of the Country, can be effectively dealt with in all its aspects by the Provincial branch Associations, and the Central Association will have very little to do with it.

We also do not consider it advisable that the transliteration or publication of the sacred books of any one sect should be taken up by the association in future, unless separate funds are provided for that purpose by the members of the sect desiring the transliteration or publication.

On the other hand, we recognise that our Community as a whole stands in greater need of general literary work which cannot be done by any one institution or by any one sect.

We therefore suggest that the Central Association should concentrate itself entirely upon general Literary work as given below :—

1. Preparation of an authentic History of India intended for use in Secondary Schools and Colleges and which is to give an authentic account of all events—Jain and Hindu Kings, Warriors, poets, authors, ancient civilization and culture.

2. Ancient India—intended to give a detailed account of the Pre-Muhamadan period, and meant for use by advanced students, as the former one cannot be expected to give any lengthy account of the said period.

3. Preparation of a Directory of the Jain Shastras of the three sects for the world's libraries.

4. Compilation of a Jain Law that may be acceptable to all sects.

5. Compilation of a comprehensive treatise on the antiquity of Jainism.

6. Representation of Jainism at the Universal Religious Conferences.

7. And a good many similar objects which cannot be detailed in this brief note.

III. Social Section.

Here too, we have taken up only a few much needed items of universal acceptance leaving all others to be taken up by Branch Associations in conformity with local requirements.

In the programme of Social section, we consider ourselves fully justified in giving the foremost place in the promotion of physical culture among the youths of our Community, upon whom all our future hopes are concentrated. As it is in our opinion the main foundation of all their intellectual and spiritual superstructure, and as our Community has given very little attention to this most vital problem, we recommend it as deserving of a special consideration.

The other important thing is that under changed conditions of the world our former method of trade and Commerce are not likely to keep us in the flourishing condition in which the Jains have been in the past—the work on Co-operative system is necessary and the Association should take up this work.

AN APPEAL.

THE JAINA GAZETTE OFFICE,
436, Mint Street, Madras.

Dear Sir,

I beg to inform you that I intend publishing a Special Number of the Jaina Gazette on the occasion of the Silver Jubilee of the Gazette.

May I request you to be kind enough to send me an article on any of the subjects mentioned in Sec. II or III in the list appended herewith I shall be very thankful to you if you can also kindly favour me with photoes or blocks which might be useful for the Special Number. Your valuable opinion on the Jaina Gazette and your inspiring Message are most welcome for publication.

I shall feel much obliged if you can send me your articles etc., on or before the 30th April 1930.

Thanking you in anticipetion,

I am,

Yours faithfully,

C. S. MALLINATH,

Managing Editor.

Articles for the Jaina Gazette Silver Jubilee Number.

SECTION I.

1. History of the Jaina Gazette.
2. The Editors of J. G.
3. The contributors to the J. G.
4. Opinions on the J. G.
5. Messages from readers of the J. G.

SECTION II.

1. Jaina Conception of God.
2. do. Universe.
3. do. Soul.
4. do. Moksha.
5. do. Moksha-marga.

6. Rules of Conduct for Jaina Laymen.
7. do. Jaina ascetics.
8. Account of Jain Literature.
9. History of Jainism from Lord Rishaba to Mahavira.
10. Life of Lord Mahavira.
11. History of Jainism from Lord Mahavira to the present day.

SECTION III.

1. Jaina Sacred places.
2. Jaina Institutions.
3. Jaina Architecture.
4. Jaina Acharyas.
5. Non-Jain scholars interested in Jainism.
6. Condition of the present day Jainas.

NOTES AND NEWS.

Mr. C. R. Jain in Madras.

Mr. Champat Rai Jain, Vidya Varidhi, Bar-at-law arrived in Madras by the Grand Trunk Express at 7.15 p.m. on the 28th Nov. 1929. He was given a hearty reception at the Central Station by Mr. C. S. Mallinath, the members of the Jaina Young Men's Association and some members of the Swetambar Jain Community. On the 30th afternoon, a welcome address was presented to him by the Jaina Young Men's Association under the distinguished presidency of Pro. A. Chakravarti, M.A., I.E.S. Principal of the Rajamundry College. While thanking the members of the Association for their kind address, the revered guest advised the Jain Young men and the students to devote at least one hour every day for the study of their religion and do some sort of service to their community and religion. As the future of every community depends upon its youngmen so the future of the Jain community also depends upon its young men. It is the duty of every Jain Young man to care for the amelioration of his community and to work towards that end even

from now. Mr. Jain left Madras on the first December for Sravana Belgola.

* * *

Sri Mahavir Jayanti.

The Hon. Secretary of the Jain Mittra Mandal, Delhi writes:—

"It is a pleasure to me to inform you that the Vir Jayanti celebration this year comes off on the 11th April 1930. It is now 2528 years since Lord Mahavir came into the world. He was the last, the 24th Tirthankara of Jainism, one of the most ancient and thoughtful amongst the living religions of to-day.

Jains form an influential and respected community in India. The Jain Mittra Mandal belonging to and representing this community, celebrates the holy occasion of the Great Lord's birth with solemn eclat and rejoicing. Scholars of repute, from far and wide, of all faiths and religions, participate in it, and the occasion is fully availed of to propagate the teachings of the Lord. Articles from the scholars of great repute have been solicited and are expected.

We know of your love and interest for Jainism and therefore we take the liberty of approaching you with the request that you will write something for us to be read on the occasion. We shall greatly value anything received from you bearing on the life of Lord Mahavir, or on any of the following subjects:—

(i) Mahavir, who loved all. (ii) Histories of Jain Heroes (iii) Our system of Education. (iv) The way to progress.

Let us thank you in anticipation as we know that your sympathies and good wishes are with us. Please do note to send us something, if only a few lines by way of encouraging us on our undertaking."

* * *

A Jain Weekly from Delhi.

An Urdu Jain Weekly,—"Jain Sansar" by name, is going to be out very shortly from Delhi. Annual subscription fixed at Rs. 4/—. Sample copy free on application to the Jain Sansar, Dareeba Kalan, Delhi.

Donations.

We beg to acknowledge with thanks the following donations to the Jaina Gazette.

	Rs.
The son of Bimjilal Tholia, Jaipur ...	11
A gentleman	10
Lala Uggar Sain, Hansi, in memory of his brother the late Lala Gulab Singh ...	10
Mr. Lalchand Jain, Advocate, Rohtak ...	10
Mr. W. G. Bannore, (on behalf of the Jain Community of Chandur)	10

* * *

To our Subscribers.

We request all our subscribers to remit their subscriptions to the Gazette for 1930 in advance together with the arrears if any.

* * *

A Correction.

For "Here say to the heretic........" in the 13th line from bottom on page 253 of the last issue, please read "Heresy to the heretic."

On our way to the Press we understand that Mr. Chaitan Dass Jain, the Secretary of the All-India Jain Association, is not for breaking the Association into two. We welcome the news gladly. We are for re-organising the Association and putting it on a sound and workable basis. A special session should be called at once to draft a constitution, to draw up a programme of work and to elect provincial secretaries. We request the Secretary to issue invitations to all the Jains to meet in some common religious centre on an early date.

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